



"BEHOLD I BRING YOU GOOD TIDINGS OF GREAT JOY."

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BAPTIST MISSIONS.

CALCUTTA.

A native woman, in the district of Nudeah, a widow, having two sons, was called last month to part with one of them, the elder about twenty-five years. Going to consign him to Gunga, she took a servant girl with her. Having bewailed his loss in the customary manner, in giving the dead body to the stream, she thrust herself in also, and died with it. As she was descending, she called to the servant to witness and testify her deed. The surviving son, a money-changer, being engaged in business in Calcutta, came to my Pundit to be instructed in the requisite ceremonies to be performed. He informed the young man, that if his *mother had given herself to the goddess*, as a *devotional act*, the ordinary rites and expenses would have sufficed; but as it was *mere carnal*, or *natural sorrow*, and no regard to God that induced the parent to drown herself, a *sacrifice* on her account was necessary, before the common rites could be accepted. This, according to the Shashtra, was sixteen cows; or, if unable to present them, a commutation in cowries to the amount, (S. Rs.*) or about that sum was requisite, and then he might proceed to perform Shradha, or the funeral rites. Five rupees was the sum demanded by the Pundit for the important information. One rupee was what the young man offered, under the pretence of poverty; but this would not do for the Pundit. It is incredible how cheap human life is in this country. This anecdote was related with the same degree of gravity and unconcern, with which a rude boy would have spoken of the drowning of a cat.

I know not a worse feature in the native character than their *unfeelingness*. Error, how multi-form soever, may be combated; and though it yield to the force of truth but in the smallest proportion, yet there is hope of its ultimate expulsion; prejudice, however deeply rooted, and though held with all the pertinacity that attaches to what is professedly sacred, yet, by the persevering and affectionate reiteration of moral instruction, we naturally expect its dislodgment from the heart; but when there is a total absence of *feeling*, we then sigh over human nature, view it as in its ultimate degree of depravity, and, following the

* That sixteen cows should be commuted at so very small a sum, may seem remarkable; but it must be remembered, the calculation is made according to the value of money in those early times, when it was as sixteen to one, or nearly so; so that one anna then was as valuable as a rupee now.

despondent feelings of our own minds, give it up as *reprobate*.

HOWRAH, (near Calcutta.)

Letter from Mr. Statham to Mr. Dyer, dated Feb. 15, 1824.

I have the pleasure to say, that all our brethren and sisters are, I believe, through mercy, well, which is rather an unusual circumstance. We have had several interesting public meetings during the last month or two.—The Missionary Annual Association—The Calcutta Auxiliary Bible Society—Bible Association—and London Missionary Society, have all held their public meetings, which have been well attended and a great spirit of love and zeal has been elicited. That dreadfully false and inimical work of the Abbe Dubois has made a great stir in Calcutta. It has delighted those who *have been*, and *still are*, enemies to the cause of Missions, and yet the statements are so glaringly false and invidious that even *they* are obliged to palliate and apologize for them. It is, in my opinion, that the great Head of the church is about to fulfil some of his ancient predictions with regard to the extension of Messiah's kingdom; for, whenever he has been graciously pleased either to *extend* or *establish*, *scoffing*, *persecution*, and *railing*, have been the precursors. I suppose that Dr. Marshman will wield the pen in defence of Serampore—and never could the Doctor stand on better ground. Yes, blessed be God, there are *many living witnesses* that the conversion of the Hindoos is *not impossible*. What! shall the word of Him, who is *truth* itself, fail? Who then can stay his purposes—"God is not man, that he should lie; nor the son of man, that he should repent; hath he said, and shall he not do it? or hath he spoken, and shall he not make it good?" Numb. xxiii. 19. But I believe the real cause of such opposition is the probable success of Missionary efforts. There is, and none can deny it, who know any thing of these matters, a far greater prospect of the establishment of the Redeemer's kingdom among the Hindoos, than ever presented itself before. I well remember the time when if I offered a tract or gospel to a rich Baboo, he would reject it in scorn; and now the same character is continually inquiring for *more books*. Not two years ago female education was looked upon by the rich natives as a thing derogatory to their caste; now they are desirous to get female teachers for their wives and daughters. I recollect, when in Sulkea Bazaar, the natives would not let myself and the native with me, get a place to preach in;

now they say, come often—tell us more about these things. I have at this moment thirty-six boys, the sons of natives of good estate, reading the scriptures in my verandah, who some time ago were afraid to touch a book. Depend on it, my dear brother, that the Lord is fulfilling his promises quicker than our thoughts surmise. I would not anticipate too great things, but I do humbly trust that your hearts will be soon refreshed by intelligence of the most pleasing description. I am astonished at the rapid progress the gospel has made since the time Dr. Carey landed on India's shores. When we contemplate the vast extent of country over which it has been circulated, and the numerous little churches that are scattered here and there, which the world knows nothing of, we must acknowledge that the kingdom of heaven cometh not by observation; and if from so small beginning so much has been done, what will not our hopes anticipate? Excuse my dwelling so much on this subject: *I do believe* that amidst the discouraging circumstances we have to contend with, the prospect of success in evangelizing the heathen is greater than ever. Only pray, oh let us pray for the outpouring, of the Holy Spirit.

CITY PRISON SUNDAY SCHOOL, DUBLIN.

[Concluded from page 403.]

It was wonderful, and very encouraging to see the alteration which took place in some of the prisoners in the course of a few Sabbaths. The captain threw away his cockade, burnt his cudgel, and dismissed the idiot, on whom he used to ride into the school for the three or four first Sundays. He became very attentive and thoughtful, and wished much for a Testament, which was readily given him; and, I trust, that by the expiration of his confinement, his heart was touched by divine grace. School was always concluded with prayer and a suitable exhortation. In the division which fell to the lot of the writer of this, there were two old men, two younger ones, a lad, and a desperately hardened wretch, whose whole employment was to mock and ridicule. One of the old men, though he read but indifferently, appeared particularly attentive, and anxious for divine instruction, and was more than once observed wiping away the bitter tear which started down his hardy cheek. Thinking that he would improve better under a more experienced person, I handed him over to one who was well qualified to feed him with spiritual food. In regard to the troublesome youth mentioned above, I gave him up as a hopeless case; he pretended he could not read, but I discovered he read better than any of them. He was about one or two and twenty years of age. He endeavoured to pick my pockets, and to pull my coat whenever I happened to turn round, and has stuck me with pins more than once. I bore it all patiently, and instead of causing him to be punished (which I might have done,) I expostulated with him on the folly and wickedness of his ways. I also gave him two or three suitable tracts, which he promised to read.

Cold weather coming on, he had no coat or shoes—a common sight in the prison, where some indeed were almost naked.—I promised him an old coat and a pair of shoes, if he would but be-

come more attentive. The bribe was too tempting to refuse; and, after two or three weeks of probation, I sent him the coat and shoes. He continued promising for some time, but there was nothing in his conduct which could induce a person to hope for a total reformation. It is the duty of teachers, when they meet with such a scholar, to present him in fervent prayer before the throne of grace; yet, at the same time, to watch over him, and to lose no opportunity of communicating suitable advice. This was the method adopted on the occasion, and I trust that it was not unavailing. However, the term of his confinement expired, and he was released. Shortly after I myself had occasion to leave town; and, after my return, having been reading the whole of the day, I went out in the evening to enjoy a walk. Whether from the effects of study, or owing to some trial I was then under, my spirits were unusually low. I proceeded along one of the public roads for some time; but the noise and bustle not suiting my then melancholy temper, I turned up a narrow private road, shaded by trees on both sides, and interspersed here and there with neat white washed cottages. On passing one of them, I heard the clacking noise of a busy loom, and the jocund yet innocent song of a light hearted weaver. When I had passed about fifty paces, the door opened, and a neatly dressed young man called after me by name. Not recognising him, I did not attend to him, but proceeded. He ran after me, and stopped me. I looked at him. "Do you not know me, Sir," said he. "No, indeed, I do not." "Do you not recollect your scholar at Newgate, James —?" I eyed him from head to foot; but the neatly combed hair, the clean face, new shirt and ribbon, the plain and comfortable suit of clothes and shoes, had so metamorphosed him, that it was with difficulty that I could recognise him. Taking me most affectionately by the hand, and with tears in his eyes, he said, "Sir, I saw you passing by, and could not refrain from coming out to ask your pardon for all my unkindness to you: and to thank you for all that you and the other young gentlemen have said to me while in Newgate. It was a sad place, but I thank God that I was put into it. I will count that day the happiest in my life. I should have been now, perhaps, living in wickedness, and probably have come to the gallows at last. When I got out, I was friendless, and without a home. But reflecting on what was often told me in Newgate, that Christ is the friend of sinners, and ever willing to receive the vilest, I prayed to him to support and assist me. I shuddered at the idea of going to rob and pilfer again, and determined to work. I got some work, and got some clothes too, and I have now employment enough at this cottage, with my food and bed, and I pass away my time very happily."

The whole circumstance was so surprising and unexpected, that I did not know for some moments how to reply to him. Taking his hand in return, I told him to continue instant in prayer, and be constantly watching against temptation, for his enemy, Satan was continually going about seeking whom to devour; and ever to pray to Jesus for faith, and to the Holy Spirit for comfort and support. I concluded by asking him if I could be of any service to him. "I want nothing, thank God," said he, "except a Testament." I

promised to bring him one the following day, and returned home rejoicing.

I am aware, that there are many of both sexes whose whole employment on Sabbath days is to dress themselves for church, where they remain for two dull hours; after which they ride or walk till dinner time, and then loll away their evenings in tedious frivolity. To most of these the character of a Sunday school teacher is degrading and contemptible. But if they could experience the inward satisfaction and pleasure which a Sunday school teacher feels when he views an interesting group around him, ready and eager for that instruction which he feels it his duty to impart, they would soon change their contempt into respect, and perhaps desire to be engaged themselves in so blessed a work. They would not only find employment enough for idle and tedious hours, but would have the important satisfaction of considering that they are benefiting both morally and spiritually those who, if neglected, might become a pest and burden to society; but if instructed in the principles and doctrines of the bible, would be not only faithful subjects and useful members of society, but, through divine grace, be brought to the knowledge of Jesus Christ, who alone is "the Way, the Truth, and the Life," and be made partakers, through faith, of everlasting glory in the kingdom of our God and Saviour.

REVIVAL OF RELIGION IN VASSALBOROUGH.

(Concluded from page 405.)

At the second meeting for the anxious we had a very great increase of the number, so great that we were obliged to adjourn to the meeting house. I rode fifteen miles to attend it, in company with my friend Mr. D. having been at Winthrop two or three days. When we came within two miles of the meeting house, we overtook various persons on their way to meeting, whose countenances told us pretty accurately the state of their minds. Some looked exceedingly sober and unhappy. Others scarcely lifted their eyes towards us, as if indifferent who we were, or where we were going, but absorbed in their own wretchedness, and brooding over their lost state. Others again came directly up and spoke to us, with a tear-drop of joy glistening in their eye, or an expressive smile lighting up their countenances, which we understood in a moment as indicative of their rejoicing in God, "in whom, though now we see him not, yet believing, we rejoice with joy unspeakable and full of glory."

As we came nearer the sanctuary, the number of souls (literally "going up to Mount Zion,") increased, and we even had difficulty in making our way along for the congratulations which were poured upon us. The Lord had, within the compass of a few hours, wrought wonders in the salvation of souls, and many praised him with new hearts. The presence of God seemed to be felt along the very street, and the glory of God to shed its beams on our path. You may judge the feeling with which we all met. At the gate of Zion were now assembling the saint and the sinner, the happy and the miserable; the rejoicing and the trembling mingled there, and when all were quietly seated in the house, we opened with

prayer, and then two ministers entered into personal conversation with those present, passing from pew to pew. I give you an example or two. Observing a middle aged man, (whose countenance was hard, though intelligent,) bending forward, and resting his head upon his hand in that sort of attitude which bespeaks inward uneasiness, I asked him after a prefatory question, "What he thought of his heart?" He heaved a sigh that seemed to come from the very depths of his soul, and exclaimed, "*Oh! this abominable heart!*" This was nearly all he said. I judged he was in that state of mind in which we are so sensible of the utter poverty of language to convey our feelings. Yet all this abomination was but a recent discovery. One month before, the man saw nothing of it, perhaps could not be convinced it was there; while for years it had been gathering its malignant strength, and was one day to make its bitterness known. Happy for him that it was discovered in time to be removed by the atonement of Christ.

Being about to leave a person with whom I had been conversing, as I turned to go out of the pew "Will you," said she, "be good enough to step back a moment. My husband has just gone out of the meeting in distress, and wants to be prayed for. He says he feels such enmity in his heart against God, he is not fit to be here." "How long has he felt so?" I asked. "Only for a short time. He began to feel so, when my name was read off by Mr. Adams and I was propounded for the church." Q. "Is he opposed to your joining the church?" A. "No he gave his consent: but now feels bitter towards Mr. Adams, and says he is a snake in the grass and trying to separate him from his wife. He wants to take her to heaven, he says, and send me to hell." "Well, we can at least pray for him." At the concluding prayer, Brother Adams did so, and in a short time his enmity was transformed to love. What is remarkable, this man has the reputation of morality and amiableness and great natural tranquility of character. But the carnal mind is enmity against God; and sometimes this hidden fire emits its baleful sparks. What would become of us all were it not for the restraining grace of God!

At this meeting the great duty of immediate repentance was urged upon all present. They were advised to betake themselves to their closets, and settle the momentous concern with God.

A profound silence prevailed all these meetings, and there was something striking in them to every beholder. The very sight of one of them forced a confession from an opposer of religion, that it must be the work of a higher power. They constituted a powerful instrument in promoting the work, were expected by the concerned and even the unconcerned with lively feelings, and were crowned with the blessing of the Spirit of God. Those who attended them in distress, were not spoken of in a pitiful tone of voice as poor hapless God-seeking mourners, but were tenderly and pointedly charged with being as really guilty as they professed to feel, and even much more so. Sin, it was impressed on their minds, was not merely their calamity, but their crime. The law of God was unfolded—the love of Christ in enduring the curse of the law was unfolded; but in this love they could have no interest, until they

had repented and given their hearts to God, and obedience to his commands. Thou shalt love the Lord thy God with all thy heart. Give me thine heart. God has done all long since. You must come up to his terms, for he will not come down to yours. "Let the wicked forsake his way, and the unrighteous man his thoughts, and let him return unto the Lord, and he will have mercy upon him. Now is the accepted time. Come now and let us reason together. Choose you this day, whom you will serve. To day, if you will hear his voice, harden not your hearts, &c.* They were cautioned against being consoled by those, who, through a mistaken tenderness, would encourage them to "wait," perhaps a great length of time. Life is uncertain. They might suddenly be called away, and hence it was important now to fly to Christ, even if there were no commands to that effect. Christians were informed that, whatever they might be disposed to do in the way of advice, they could probably give the most effectual help to sinners groping for the right path, not so much by holding out their dim light to them, as by begging of God in continual prayer to direct them aright. They could not hurt them by praying—they might by advising them. Alas! how many souls have been injured by injudicious advice, administered by well meaning persons. I thank God he was pleased to send in my way a spiritual and experienced man, who some time ago shed a flood of light into my mind on the subject of dealing with anxious souls; for how many I had injured by my loose and unskillful remarks about *waiting*, and *persevering*, and *not despairing*, &c I know not.

There is enough of this indiscreet management among professors in general,—and even too much of it; for how absurd that every one should suppose himself qualified to administer advice in the case of soul sickness! You will not trust your neighbor with the bodies of your friends—you will not trust yourselves to prescribe in any serious case of bodily sickness. But in the matter of the soul, every one is ready to prescribe. One will say one thing, another will say another. One will relate his own case for the benefit of the spiritual patient, with as much propriety, it may be, as a man recovered of the small pox, would tell over his case to a man sick of the typhus fever. All this has a tendency to divert or soothe the mind—to discourage present repentance and encourage procrastination, and finally to ruin the soul.

Meantime it was shown to the anxious ones, that the whole work of salvation, and the whole glory of it when it was wrought, belonged to God. "A new heart will I give you. For ye are HIS WORKMANSHIP created in Christ Jesus," &c. The operations, however, of the Spirit of God, it was urged, were neither the rule nor the measure of their duty. If God "worked in them (the *how* and the *when* he had concealed,) both to will and to do," they must do one thing, and for the doing or neglecting it they would be called to a strict

* This advice, it is confessed, often distresses the sinner, but so does the knife of the surgeon distress the patient, says President Edwards. It must go to the core, if the sufferer scream ever so loudly, or the sore will not be healed. If it be "healed slightly," it is not healed at all. So the diseased soul must be probed for its own best eternal good.

account—*Work out your own salvation with fear and trembling.*

There is no more successful way of awakening the attention of the slumbering sinner than simply to thunder in his ear the commands of God, and the tremendous consequences (the everlasting destruction of soul and body) of disobeying those commands. No ingenious paradoxes of human invention—no ambush assaults of the unguarded soul—no laboured explanations of minute points—no melting appeals to the gratitude of the sinner, avail half so powerfully to call up his attention, as the simple urging of the commands and declarations of Jehovah. "Thus saith the Lord," we found much more effectual in destroying the kingdom of darkness in the soul, than all our own sayings, however artfully put together. I give you one example. The subject, on a certain evening was the love of Christ. The theme was dwelt upon with as much tenderness as the preacher knew how to use. While he was descanting upon this love, one man fell asleep. He nodded until the minister came to that part of his discourse where he was to show the consequence of *not* loving Christ. He then pronounced the awful curse of the Bible in such a tone as awoke the man: "If any man love not the Lord Jesus Christ, let him be *anathema maranatha*." That thrust of the sword pierced his heart. Said he to me, a fortnight after that meeting, with a groan, "I have had no peace since." I could state to you the account of the awakening of between twenty and thirty persons under one sermon, and of the same number under another, which was little else than a continual enforcing of the command of God to call upon his great name. The doctrine, too, of the general judgment was mighty through God to the awakening of sinners. "*The day of the Lord*" was often brought to mind.

With respect to cases of deep melancholy or despair,—I recollect not one, among the hundreds in this region, whose minds have been impressed. Had there been such, it would have argued nothing against the glory and excellence of the holy work. Dr. Smith, of New Haven, (I presume I need not ask his pardon for using his name,) I heard declare at a Medical Lecture, that "*Religion never had yet made any body insane*."

It is unnecessary for me to be particular in the statement of meetings, numbers, &c. or to follow the work from week to week. Its progress was similar to that of other revivals, accounts of which are before the public. For six successive weeks as many as fifteen found hope in Jesus weekly. The whole number who have obtained hope is greater than that which ordinarily attended meeting before the effusion of the Spirit! About fifty have joined the church. As many more probably will do so, and God grant as many more, and still more, until the whole town shall be converted to God.

J. N. D.

COUNT THE COST.

The imbecility of the human character is in nothing more apparent, than in the disposition which so extensively prevails to indulge in self-gratification, at all hazards; and the inconsistency of men is no less manifest when they censure every thing which does not accord with their own notions, al-

though they themselves are governed by principles in many respects similar. The debauchee is quite averse to counting the cost, when he pursues a course which will inevitably destroy his health and fortune; but is commonly very fond of raising a "hue and cry" against exertions for the promotion of some good object which require a sacrifice of wealth, and the endurance of pain and self denial.

Men do not count the cost when they allow the "sports of the turf," or others of a kindred nature, to call them from their ordinary business and to drain their pockets. Were the time and money squandered in these childish, not to say criminal amusements, employed in giving instruction to the ignorant, and food to the hungry, we are not at a loss to conceive that the peace as well as the temporal and spiritual welfare of the community would be promoted. Should the same attention be paid to the important concerns of religion, we should be reminded that society was in danger of suffering from people's neglect of their necessary employments.

When men oppose contributions for the support of the Gospel, even among themselves, under the pretext, that the Christian religion is a public imposition, they count the cost upon the supposition, that their private interests will sustain an injury; but they do not take into consideration, that the Gospel is the greatest blessing conferred by God on the human family.

When men exert all their influence to hinder the spread of the Gospel in foreign lands, alleging that it is draining our country of its wealth, they tell us to count the cost, lest our nation be reduced to poverty and distress. Why do not people agree thus with respect to the vast sums which are yearly sent abroad to procure foreign superfluities, which have but little to recommend them, excepting that they advance the temporal gain of a few individuals, and foster luxury and pride? Which manner of expending money the more greatly exhausts our resources, or is the more consistent with genuine philanthropy?

When professing Christians are reluctant to contribute for the support of Gospel institutions, and the universal diffusion of spiritual blessings, they do not certainly call to mind how much it cost the Son of God to purchase man's redemption, and that we owe all things to Him. If they were suitably affected with this sentiment, and 'counted all things but loss for the excellency of the knowledge of Christ Jesus our Lord,' they would throw open their coffers, and exert themselves to the utmost, that 'like precious faith,' might be enjoyed by all mankind. 'And let us not be weary in well doing; for in due season we shall reap if we faint not.'

When our Saviour instructed the Jews concerning a profession of his name, he said, 'and whosoever doth not bear his cross and come after me, cannot be my disciple;' and he illustrates his doctrine in these words; 'for which of you intending to build a tower, sitteth not down first, and counteth the cost, whether he have sufficient to finish it?' Whoever thinks of openly assuming the Christian character, ought to weigh well in his mind the duties which it enjoins, and the difficulties and dangers through which he may be called to pass. If not prepared by divine grace to endure every hardship, and to value 'his father and mother, and wife and children, and brethren and sisters, yea, and his

own life also,' less than Christ, he is not worthy of Him. He must consider that he will be obliged to strive against the greatest of adversaries, the world, the flesh and the devil, and that if he fail in his warfare, he will bring his own soul into jeopardy, and the cause of Christ into reproach.

In a word, all who do not love and obey the Gospel, 'choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin, for a season,' neglect to count the cost.—*Columbian Star*.

SUNDAY SICKNESS;

Or, an inquiry into the nature and causes of a disease of the typhus kind, which though of long standing and general prevalence has never been noticed by any medical writer.

Principiis obst. Sero medicina paratur.
Cum mala per longas invaluere moras. OVID.

Resist disease betimes, if you would see
Your health the same as once it used to be:
Too late at last we call for med'cines aid,
Our pow'rs, by long affliction, all decay'd.

Doctor Easy, amongst other papers has given me one containing the particulars of the disease which is represented by the patients as a natural, but which he thinks, bears the symptoms of a moral disorder. I shall give his history of it in the present number.

There is a disease, at this time, too prevalent in our neighbourhood, an account of which is not to be found in our popular books of medicine; I shall, therefore, endeavour to communicate some particulars respecting it.

The disease, to which I refer, is evidently of the intermitting kind; and in all cases, that have fallen under my notice, has attacked the patients by violent paroxysms which return every seventh day. It may be thought to savour of superstition to mention it, and yet it is a fact, and therefore must not be passed over; that these paroxysms return only on the Lord's day, on which account the disease is called the *Sunday sickness*; and the faculty know it by no other name than *Diet Dominici Morbus*. On account of its periodical attacks, some have thought it to be a singular kind of ague, especially, as it is attended with a great degree of coldness, though I do not perceive the symptoms of shivering which are usual in that complaint.

I have observed the paroxysms commence at different periods, but generally in the morning of the Lord's day, and in many cases it seizes the patient before he has left his bed, and makes him indisposed to rise till a later hour than usual. A coldness has first been noticed about the region of the heart; and a dullness in the head, which stupifies the brain, not unusually succeeds; this is followed by yawning, and a sort of lethargy. The patient is, sometimes, deprived of the use of his limbs, especially the legs and the feet, so that he finds himself indisposed to walk to the house of God. Some, indeed, have gone up to the solemn assembly; but they have generally entered it later than their neighbours; and even there the paroxysms have seized them, and the symptoms of yawning and lethargy have been so violent, that they have fallen into a dead sleep, even, when the preacher has been delivering the most solemn truths in the most animated manner; and others have been extremely uneasy in their confinement during the time of

service, though they have been known to sit very contentedly, in a play house, for several hours together.

This disease appears to stupify those who are subject to it, so that, however, they may appear to suffer, they are seldom, if ever heard to complain. I have known persons under other diseases mourn on account of their confinement from public worship; but the victims of this extraordinary disorder were never heard to exclaim, "My soul longeth, yea, even fainteth for the courts of the Lord; my heart, and my flesh crieth out for the living God; when shall I come and appear before God?"

I was at first greatly surprised, after hearing that a patient could not get to public worship, to find her the next day as active as if she had not been subject to any kind of indisposition; but I have since found it very common, after the paroxysms are removed, for the patient to appear perfectly well till the approach of the next sabbath; though most of the faculty agree, that, there is a low feverish heat to be perceived during the days of interval, which is called *Febris mundi*; or, the worldly fever. There seems also to be a loss of appetite for savoury food, and an entire want of relish for *panis vite*, which, it is thought, might be of service to remove their disease, as a very skilful and experienced person has asserted, that, "it was more to him than his necessary food," and another has recommended it as peculiarly agreeable to the taste, 'sweeter than honey or the honey comb.' One circumstance I had almost forgotten, namely, that, those who have not laid aside all attention to the form of religion, if they are subject to the Sunday sickness, generally feel somewhat chill and listless about the hours of secret retirement, and family devotion.

From some symptoms, in the families where this disease has made its appearance, there is reason to fear that it is contagious. If I am not strangely mistaken, some children have received the infection from their parents; and I expect every week to see it more prevalent in the vicinity of certain families who are dreadfully under the power of the disorder. The symptoms of yawning are evident in some, and of lethargy in others, who are not yet so far gone as to be kept from public worship.

I was willing to hope the Sunday sickness was a new complaint, and peculiar to these parts; but, it seems there are but few places where the malady has not reached; and weariness of the sabbath appears to have been a raging disorder among the Jews, in the times of their commonwealth; though it is to be feared, it never was more prevalent and contagious than at present; and, I am sorry to say, its prevalence is, not a little, owing to the late attempts of a gentleman to prove that its effects are not to be dreaded.

In searching for the causes of these symptoms, I have met with considerable difficulty; but am now convinced, after the closest investigation, that they are generally brought on by excessive indulgence and feeding without reserve on the sour fruits of the flesh, and the windy diet of the world. Persons, who sit for many hours together in close rooms, with vain and carnal companions, are peculiarly liable to the malady; and I have observed that a neglect of family and social religion on working days; a great delight in cards and other games; a frequent attendance upon balls, drinking clubs, and the Circus, are among its certain fore-

I am desirous that these particulars should be laid before the public, that they may serve to caution some persons of their danger, and that the skilful may be excited to seek out a remedy for the disease. Some have thought that the complaint is a moral rather than a natural one; it is, however, argued on the other side, that the patients generally complain of a natural indisposition. What is to be done? It is high time that physicians or divines should attend to the malady. I have sometimes thought of prescribing draughts and bolusses to those who have told me that they could not come to church, or not come in time, or not keep awake while they were there; but when I have found them well and active in their business, I have declined it for fear it should seem like forcing medicines. Had I been sure that worldly business or pleasure had detained them, I should have recommended the clergyman to attend to their case; but when they talk of their infirmities and indispositions, I do not know how he could address them. Perhaps it is necessary to hold a consultation of physicians and divines, that it may be determined to whom the patients belong, and whether the complaint is seated in the body or in the soul.

As the following admonition to sleepers is in some degree connected with the above paper and I know not whether it has been before printed, I shall recommend it, as worthy of attention, to those whom it may concern. It was drawn up by a minister of great zeal, and I shall faithfully transcribe the copy before me, because, though it may be rather in the rough, the style is peculiarly characteristic of the writer.

"The horrid habit of sleeping in some is the source of infinite pain to others. It damps, more than any thing else, the vivacity of a preacher.—Constant sleepers are public nuisances, and deserve to be scourged out of a religious assembly, to which they are a constant disgrace. There are some, who have regularly attended a place of worship for seven years, twice a day, and yet have not heard one whole sermon in all the time. These dreamers are a constant distress to their preachers, and, could sober reason operate on them, they would soon be reclaimed.

"In regard to health, would any but a stupid man choose such a place to sleep in? In respect of character, what can be said for him, who in his sleep makes mouths, and wry faces; and exhibits strange postures, and sometimes snores, and starts, and talks in his sleep, and renders himself ridiculous to the very children of the place? Where is his prudence, when he gives malicious persons occasion to suspect him of gluttony, drunkenness, laziness, and such like causes of sleeping in the day time? Where is his breeding? He ought to respect the company present. What an offensive rudeness to sit down and sleep before them! Above all, where is his piety and fear of God?—There will come a period in the existence of this easy drone, in which he will awake and find the Philistines punishing the idler who was shorn in his sleep.

"Ministers have taken a number of methods to rid our assemblies of this odious practice. Some have reasoned; some have spoken louder; some have whispered; some have threatened to name the sleeper, and have actually named him; some have called fire; some have left off preaching: Dr. Young sat down and wept; Bishop Aylmer

took out his testament and read Greek. Each of these awaked their audience for the time; but the destruction of the habit belongs to the sleeper himself; and if neither reason nor religion can excite him, why, he must sleep on till death and judgment awake him."

FROM THE NATIONAL JOURNAL.

THE POPE OF ROME'S

Interference with private rights in the United States.

Mr. Editor—I have lately received a letter from a friend in Philadelphia, in which he says, it is currently reported in that city that the Pope has lately alienated a fine farm called *White Marsh*, to the archbishop of Baltimore, at his request, from the present possessors, who form a corporate body of men, principally Jesuits, and who hold their property in that capacity, under laws of the State of Maryland. When I read the above I was astonished: I made many inquiries among the few acquaintances I had in Washington, (for I had only resided here a short time,) all seemed to have heard something about it, but their accounts were so different and vague, that I may say, they all ended in such phrases as these: *I have heard something about it: such a report was in circulation some time ago, &c.* I then obtained an introduction to one of the Jesuits clergymen in this city, determined to learn the fact, but I was modestly compelled to desist from my enquiries, when he told me that it was a delicate subject, that it lay between the archbishop and his superiors, that he never wished to interfere with things that did not concern him, &c. and many other such remarks, as proverbially identified a Jesuit with the idea of a crafty character. Far from being satisfied, and with curiosity much more excited than gratified, I began at last to suspect something, and I again wrote to my friend in Philadelphia: I begged him to tell me all he knew, and give me his authority.—He writes to me, under date of October 23, as follows:—"Bishop Conwell himself told me, that the archbishop of Baltimore had procured a brief in Rome, from Pope Pius 7th himself; by which brief the farm of the White Marsh, in Maryland, is to be surrendered by the Jesuits free from all incumbrance, and containing two thousand acres of land, with all the servants and improvements, for himself and his successors for ever, in order to supply the archbishop's table; and that the Jesuits thinking their rights as citizens invaded, refused without farther consideration, to comply; and that since the death of Pius 7th, the present pontiff, Leo 12th, has confirmed the brief of his predecessor, Pius 7th." Here, Mr. Editor is fact and authority enough, as far as they go.

But is it really possible? Is the antiquated doctrine of papal interference, in civil matters, to be restored in the nineteenth century and in the freest nation in the world? Is a doctrine of this nature to be admitted and practised in the United States? a doctrine, which I am sure no legitimate crowned head in Europe would admit? So true it is, that extremes are frequently nearer than one would think; and that attempts bordering on tyranny are easily exercised, in the freest nations. Whatever power the Catholics may conceive their

Pope to possess, in ecclesiastical matters, and over ecclesiastical property, they surely do not think that he possesses jurisdiction and temporal authority over the civil property of individuals or corporate bodies. This, however, I am sure of; that all property in the United States is of a civil nature, and certainly not disposable at the will of any foreign prince or potentate who can show no civil title to it. In what light would the laws view a man, who by foreign interference, attempts to divest another of the property which he holds under the sanction of the laws?

AN INQUIRER.

BE YE PERFECT.

How few there are who endeavour to go forward in their spiritual state, and labour to perfect what is yet lacking in their knowledge, patience, and other Christian graces. 1st. Tell some of adding faith to faith, and one degree of grace to another, and you shall find they have more mind to join house to house and lay field to field; their souls are athirst, ever gaping for more; but of what? *Not of Christ or heaven.* It is earth, earth; they never think they have enough of it, till death comes, and then they must rest satisfied with a few shovel-fuls. What a tormenting life must they needs have who are always crying for more weight and yet cannot press their covetous desires to death? The only way to quench this thirst for the world is, to excite another thirst after Christ and heaven. If the heart vehemently thirsts after these, the other will die away, as a feverish thirst departs when nature has worked a cure, and if this cure be not effected death must ensue.

2nd. Others labour not to perfect grace, because they have a conceit that they are perfect *already*; and upon this fancy throw away praying, hearing, and all other ordinances, as strings only proper for those babes in grace to be carried by, who are not arrived at their high attainments. Oh what fools does pride make men! Truly, heaven were no such desirable place if we were to be no more perfect than these, *a sort of people that are too high for this world and too low for another.* God sometimes cures this pride, by suffering them to fall into sinful practices, by which he shows them how far they are from that perfection of which they dreamed so vainly.

3rd. Others who have true grace, and desire the advancement of it, are discouraged in their endeavours for more, from too deep a sense of their present penury. But hope to get more power over corruption, more faith and love to God that they may be able to do the will of God cheerfully and suffer it in the greatest afflictions patiently, yea, thankfully, and they will never believe that they whose faith is so weak and love so chill, should ever attain to such a high pitch. But *why*, poor hearts, should you thus despise the day of small things? Do you not see a little grain of mustard-seed spread into a tree, and weak grace compared to it for its growth at last as well as its littleness at first? Darest thou say thou hast no grace at all? If you have any, (though but the least that any ever had to begin with,) I dare tell you that God has done *more* for you in giving you that little, than if he should make that which is now so weak, as perfect as the grace of the saints is now in heaven.

He has done more, considering it as an act of grace.

er. There is a greater gulph between no grace and grace, than between weak grace and strong; between nothing, and the earth without form and void, than between the earth as it was on the first, and on the last days of creation. The first day's work of creation is the greatest, both as to the world, and as to the soul. Also, consider it as *an act of grace*, it is a greater mercy to give the first grace of conversion, than to crown that with glory. It were a greater grace and condescension in a prince to marry a poor damsel, than having married her, to clothe her in rich array. God might have chosen whether He would give thee grace or not; but having done this, thy relation to Him, and His covenant also, do oblige Him to add more and more till he has fitted thee as a bride for himself in Glory.

GURNAL.

FROM THE CHRISTIAN MIRROR.

THE LORD'S SUPPER, BAPTISM, &c.

Some people spend all their time and attention upon points of comparative indifference. Whether the sacrament of the Lord's Supper should be received kneeling or sitting; whether baptism ought to be administered by sprinkling or plunging; whether certain days may be lawfully and profitably set apart as sacred festivals, or returning seasons of devotion, are questions which have produced warm controversies and even rending divisions among christians.

"Controversy on these minor matters has two bad consequences; it *embitters the spirit* without settling the judgment as respects the points under debate; and, what is much worse, *draws their attention from the grand fundamental doctrines and prime duties of religion*. It is remarkable, that party disputes always rise the highest, when the points at issue are such as the scriptures have left undecided. It is the crafty policy of the great enemy to fire men with impetuous zeal about the mint, anise, and cummin, that judgment, mercy, and faith, the weightier matters, may be neglected; to busy and bewilder them in contending for the mere circumstantialia of doctrine and worship, that they may grow cold and indifferent to subjects of supreme importance. The extreme folly of such conduct can hardly be matched with a parallel. It is more inexcusable and egregious trifling, than for a man, who is rapidly sinking under disease, instead of instantly taking the only medicine that can cure him, to waste time in arguing whether it shall be mixed with honey or sugar, with wine, water, or milk, or what should be the shape, size, and color of the cup, from which he shall drink it. It is folly worse than that of a ship's crew, which, having a stormy ocean to pass, should give up all their time and labor, while the vessel was in the harbor, to paint and varnish, and adorn it, without once examining whether the *bottom* were sound and good, or leaky and rotten.

"The plea of such reasoners is, to prevent heresies and disorders from entering the church; and they accomplish their object as effectually as that wise gentleman guarded his grounds, who ordered his park gates to be locked to keep out the rooks."

The case presented in this quotation is not an imaginary one. I have seen what might very well have served for the original, whence the picture

was drawn. I have seen those of whose christian experience I have good hope, apparently more concerned and zealous for a particular mode of administering a rite, than for the religion of which it was only a symbol or seal. The rite itself was important, an ordinance very significative, and proceeding from the same divine authority as the religion; the dispute was between two modes of administering it, either of which answers all the purposes contemplated by the Institutor and is, to different persons, equally "the answer of a good conscience." I have witnessed more apparent exultation in the members of one communion, on receiving the accession of one or two individuals from another, than the same members manifested on beholding scores of impenitent sinners hopefully brought into the kingdom of God's dear Son. And I have witnessed more chagrin in that other communion at the secession of a member, than the fact could justify. For the person was believed by both parties to be an heir of the heavenly kingdom, before the change; of course, nothing essential was gained to his eternal interests by the transition. Now I do not wonder that a church should be affected, when one of its members embrace an error, even when it is not a damning error; but I do wonder at the disproportionate feeling which such an event excites. It is often apparently stronger than any that is manifested at the sight of gross immoralities, and the spectacle of hundreds and thousands out of the visible church, who must perish eternally, unless efforts are made for their salvation. And on the other hand, I find myself involuntarily asking, What spirit is that which rejoices more in gaining a *Christian* from another church, than in making a *convert* from a wicked world? Is it the spirit which instructed and animated St. Paul, when he spoke of rites and modes as "nothing," compared with the "new creature?" Is it the spirit of Jesus who came into the world to seek and save that which was *lost*? Is it the spirit of the angels? for there is joy in heaven over one *sinner that repenteth*, more than over *ninety and nine just persons*, who need no repentance. I greatly misapprehend the general tenor of the Scriptures, if the Lord hath as "great delight in burnt offerings, and sacrifices," and, of course, in ablutions, "as in hearing the word of the Lord."

ADELPHOS.

RELIGIOUS INTELLIGENCER.

NEW-HAVEN, DECEMBER 4, 1824.

CHILDRENS' BOOKS.

The New York Religious Tract Society, has commenced the publication of a large assortment of books for children, so embellished as to attract their attention, mingling amusement with religious instruction; and which it is hoped will supercede the absurd and pernicious productions which are now too frequently put into their hands. We have been favoured with specimens of these books. They are all stereotyped and handsomely executed. They contain more useful reading than any we have seen at the same price.

The important and salutary influence which publications of this character are calculated to have on society, must be obvious to every reflecting mind, and it is hoped that this alone will be a sufficient inducement for every good parent, and all interested in the circulation of Tracts,

and in promoting Sabbath and common Schools, to give them a wide and extensive circulation.

Orders to be addressed to Messrs. Wilder & Campbell, Agents, No. 142 Broadway, New-York.

COLLEGIATE RECORD.

Amherst Collegiate Institution.—From a catalogue, lately published, it appears that this institution contains 136 students. Seniors 25—Juniors 41—Sophomores 31—Freshmen 39. The academy, connected with the college, contains 92 students—53 of whom are engaged in the study of the languages.—*Oracle.*

Williams College.—The whole number of students, according to the Catalogue just published, is 225, viz. Medical Students 94; Seniors 25; Juniors 39; Sophomores 44; Freshmen 23.

Dartmouth College.—The whole number of students, according to the Catalogue just published, is 223, viz. Medical Students 78; Seniors 25; Juniors 37; Sophomores 44; Freshmen 44. Of the undergraduates, we are informed, 55 are hopefully pious.

Graduates in 1824.—Union College, 79—Yale 68—Harvard 67—Nassau Hall 47—Brown 41—N. Carolina 34—Dartmouth 28—Dickinson 24—Middlebury 24—Transylvania 24—Columbia 22—Hamilton 17—Amherst 17—Jefferson, Penn. 17—Williams 15—Pennsylvania 14—Bowdoin 13—Vermont 9—Washington, Penn. 6—Cincinnati 4—Waterville 3—Alleghany 1.—Total 574.—*Rec.*

THANKSGIVING.

Gov. Yates, has recommended by proclamation, Tuesday the 21st day of Dec. inst. as a day of public prayer and thanksgiving, throughout the state of New-York.

Thursday, the ninth of December next, has been appointed by the Governor of New-Jersey, to be observed throughout that State, as a day of thanksgiving and prayer.

The Governor of Ohio, in pursuance of a resolution of the Legislature, has appointed Thursday, the 25th instant, to be observed throughout the State, as a day of thanksgiving and prayer.

Wednesday, the 10th ult., was observed as a day of thanksgiving and prayer, in Savannah, Georgia.

INSTALLATION.

The Rev. Marcus Harrison was installed Pastor of the Congregational Church, in Southeast, Oct. 21. Introductory prayer and sermon, by the Rev. Wm. Andrews, of Danbury, (Ct.) 2d Corinth, 12, 15.—“And I will very gladly spend, and be spent for you.” The Rev. Mr. Punderson, of Huntington, gave the charge to the Pastor. The Rev. Chauncy G. Lee, of Monroe, gave the right hand of fellowship. The Rev. Mr. Brundage, of Brookfield, gave the charge to the church and congregation, and the Rev. Mr. Punderson made the concluding prayer.

On Wednesday of last week the corner stone of a large and well situated church, at the north-west corner of Laight and Varrick-streets, for the

Presbyterian congregation of Spring-st was laid with appropriate religious services. A sealed leaden casket, missive to posterity, was deposited in a cavity under the stone. The contents of it were a confession of faith of the Presbyterian church; a catalogue of the names of the members of the church, of the building committee, of the masons and carpenters who are engaged in the work, a number of several of the religious publications, together with an epistle to the unborn generation who may read it several centuries hence. A Large and interested audience attended on the occasion, who were addressed by the Pastor, the Rev. Mr. Cox. The services concluded with prayer and the usual benediction.—*Obs.*

Resolution of the New-York Presbytery.—The Presbytery of New-York at their late session in Newton, Long Island, *Resolved*, to decline the application for admission into that body, of any person who has relinquished the ministry as his principal concern, for a secular employment, on the general principle that such admission destroys the balance of the representative system, and places our elders in the minority; and also, that it may operate against the influence of the pastoral office, and place the control and government of our churches, under the management of men having no pastoral relation or responsibility.

NEW ZEALAND.

The perpetual wars in which the natives of this extensive island are engaged, and the sanguinary disposition of the chiefs have greatly retarded the operations of the mission. Recent intelligence of a more encouraging nature has been received. The Rev Mr. Williams who was last sent out by the Church Missionary Society gave an account of the mission in November 1823. From his letter we make the following extracts.

The time is fast approaching when our valued friend, Mr. Marsden, will leave us to join his family. Numerous and varied have been the scenes which have presented themselves before us.

On Sunday, the 3d of August, we worked into the bay of Islands; and narrowly escaped shipwreck, by striking with considerable force against a sunken rock; but the blow being in an oblique direction, we did not sustain much damage.

The sensations of our minds were great, on beholding the canoes with our new countrymen, with their reddled bodies and bushy hair. They manifested great joy when the ship drew near any of them; but none were on board till we came to an anchor. About two o'clock we were in sight of Rangheehoo—a singularly looking place, one house above another; it being built directly upon the side of a high hill. It was, however, exceedingly pleasing to view English dwellings, also, near so rude a spot, with the banner flying, as a signal of the Sacred day.

The first news which we heard, was, that all the Chiefs were gone to the war to the River Thames.

The following morning, the deck was crowded with Natives, friends of Mr. Marsden; among whom we were glad to discover several chiefs. We afterward went to Rangheehoo, where we saw Mr. Hall, Mr. King, and Mr. Cowell.

On returnieg to the ship, we met Mr. Butler,

who kindly proposed that Mrs. Williams and the children should go the following morning to his house, which was thankfully accepted.

It became my next thought and care, what station we should select for ourselves.

The first place to which we went was a beautiful situation, on the bank of a fine river. On approaching it, we were struck with the appearance of, as we then thought, vast quantities of wild-ducks, which had been reported to be in this quarter; but, on drawing nearer, we discovered that it was a considerable quantity of children in the water, collecting cockles; and, on landing, we were surrounded by great numbers. The place seemed to be a very desirable one; but was afterwards objected to, on account of there not being any stated chiefs, and the natives being disposed to plunder.

After much consultation with different chiefs on the subject, Mr. Marsden and myself went again to another district, close to the former place, under a chief of great authority, but absent at the war: he is well known to Mr. Marsden, having been at Parramatta. The spot was, in every respect, desirable; having several acres upon a flat, and being surrounded by high hills, with children in every direction.

In the course of a fortnight, Shunghee returned from the war, and immediately paid his respects to Mr. Marsden. He spoke of Mr. Kendall, but did not oppose his retiring to the Colony. Mr. Marsden has had much conversation with him. He appears well disposed toward the Missionaries; and none of those sanguinary deeds have been practised as heretofore. Great numbers were killed in their fights, but I have not heard of any sacrifices since their return. Shunghee narrowly escaped: he was struck thrice: his helmet preserved him once: he lost a very considerable force, and had all his canoes burnt.

Since Shunghee's return, Mr. Kendall has shewn a determination not to quit the island. He is now opposite to our place, two miles across the water. Mr. Butler, with his son and their wives, and Mr. and Mrs. Cowell, are expected to sail in the course of two or three days, with Mr. Marsden. Mr. and Mrs. Leigh, and Mr. White, Wesleyan Missionaries, will return in the same vessel.

I hope the blessing of the Lord will descend among us, and preserve us in peace, union, and brotherly affection.

When I consider the Natives, their noble and dignified appearance, their pertinent remarks and questions, their obliging disposition, with the high sense of honour which they possess, I cannot but view them as a people of great interest, and one which our Almighty Father will ere long adopt for His own. They are desirous of Missionaries: they will receive instruction: both men, women, and children have the utmost confidence in us; and there are many who wish to leave their little ones with us, but, for the reason above stated, I am obliged to decline for the present. Their observance of the Sabbath is, for them, very great: they know when it arrives as well as we do; and distinguish the day by wearing their European clothes, and abstaining from work: our settlement, on that day, is perfectly quiet: the head chief with his wife and many others, generally attend our services, and frequently family prayer. There are certainly a few trying circumstances, and they are painful for a time: but, by letting the matter rest, the evil will remedy itself in a general

way; and if it should not, we must bear with it. When a chief expresses a desire that a Missionary should be established in his district, he will usually say he wants a man who is not fond of fighting, who does not scold and make a noise; for though the New-Zelander in war is as ferocious as a human being can be, yet at home he is another man.

MISSIONARIES IN BURMAH.

The following letter from the Rev. Mr. Hough, one of the Baptist Missionaries at Burmah, to his father in New Hampshire, confirms the interesting intelligence of the capture of Rangoon and the wonderful deliverance of the Missionaries.

Few Missionaries of the cross in these latter days have been placed in such a perilous situation, and we believe none have experienced a more providential deliverance. Nothing but the same overruling hand can protect Mr. Judson and Dr. Price, who with their wives are alone in the centre of this vast empire, which is supposed to contain at least 17,000,000 of inhabitants.

“RANGOON, 18th May, 1824.

“*My dear and honoured Father*—It is with great pleasure, and with gratitude to the Divine Disposer of all events, that I live to tell you, we are safe amidst the noise and bustle of war. The British troops took possession of this place on the 11th. In the engagement, they met with a very slight resistance. Of the British, not an individual was killed, or even wounded. Several Burmans were killed and wounded. On the 10th about 7 o'clock in the evening, Brother Wade and myself were taken by ten or twelve Burmans, by order of the government, and conducted to prison, where we found six Englishmen, (Merchants and traders in this place) already confined. About 9 o'clock they were put in irons; and at day light, Brother Wade and myself were also fettered in the same manner, with this difference, that we were chained together. On the 11th, at about 1 o'clock, the fleet came up to town, and the engagement commenced; the Burman guns were soon silenced, and the inhabitants of the town and suburbs, probably amounting to 25,000, fled to the jungles [morasses and bushes] with what they could carry on their shoulders and heads. The government, on their retreat, ordered us out for execution. The executioners accordingly rushed into the prison, seized and stripped us to the shirt and pataloons, bound our arms with cords behind us, and dragged us out into one of the streets of the town, where our necks were bared, and we were ordered to the position for beheading. I was the only person among us who could speak the Burman language, and proposed that we should not be at that instant killed, telling them I would go to the fleet and propose an accommodation. This was assented to; but not until they had dragged us in the most barbarous manner, about a mile from the town. Then I was released; taking a Burman with me, made my way to the river and fleet; but on the way I met the first party of the British troops who had landed. I informed them where the Burmans and prisoners were, and then proceeded on board the frigate *Liffey*, Commodore Grant, who gave me, as a preliminary to any negotiation, an order to the Burman Governor, that every prisoner should be immediately sent on board the *Liffey*. On this, I returned, without any expectation that the Burmans would comply.

On my proceeding to the place where I was released, I could find no one but a detachment of British soldiers, and they had not met with the Burmans or prisoners. It appears they had fled from thence taking their prisoners with them. I proceeded in search of them; and although I met with several straggling Burmans, I could obtain no information concerning the Governor or the prisoners. Having searched in the jungles till dark, I returned to the Mission house, where I found every thing untouched, and learnt that Mrs. Wade and my wife, with our son George, had during the consternation excited by the attack, fled to the Portuguese church, and where a party of the British marched round, had sought their protection and were conveyed into the town, where about 8 o'clock in the evening I found them safe and in health. The next morning, the other prisoners, being left in confinement by the Burmans on the way when they retreated, were found by different detachments and released. They had been ordered to be put to death; but the person who had the charge of them forbore to execute the orders, and left them. Now we are all safe.

"I cannot but fear for Messrs. Judson and Price, and two Englishmen at Ava.

The British are coming on the Burmans with great force, with a determination to reduce them to a proper state of feeling. They must, however, meet with considerable resistance at Ava, where the last blow will probably be struck. We knew nothing of the intentions of the British, until about 20 hours before the town of Rangoon was evacuated by its inhabitants. We had therefore no time for reflection. The Burmans were too panic struck to think of plundering our house, or seizing upon our families. You will rejoice at the great change about to take place.

"I have not time to write more, as the hour has arrived for the despatches to be made up.

"With our united respects and affectionate regard, I am, &c.

"GEORGE H. HOUGH."

NASSAU-HALL BIBLE SOCIETY.

From the twelfth report of this Society, it appears that the Directors have procured during the past year 450 Bibles and Testaments, which added to those of former years, make 3,069 Bibles and 1104 Testaments procured and distributed by the Society since its organization.

Since the last report a new field of usefulness has been discovered, and partly occupied by the Board: we refer to the south-eastern counties of this state. It was supposed that Bibles were needed in those counties; the Board therefore employed three gentlemen to travel during a few weeks in last October, through that part of New-Jersey called "*the Pines*." To these gentlemen we committed 30 Bibles and 13 Testaments, to be sold at reduced prices, or gratuitously distributed, as to them might seem best. The report which these gentlemen returned, of the ignorance and wants of the people, was truly affecting. Every opportunity since that time has been improved by the Board to send the word of life to these destitute places, and we would earnestly recommend to the succeeding Board to carry on the work, which we have only commenced. That the Society may know something

about the wants of these people, a few facts may be related, as they were brought to us by our agents.

—Says one, "The Bibles which I obtained from Nassau-Hall Bible Society, I distributed according to your direction in Camden, Haddonfield, Clementington, Speedwell, &c. Many families I found, that did not possess, and had never seen the word of God; and truth requires me to say, that I found whole neighbourhoods in which there was not a single copy of the Bible. Near Light-house Mills, I met a man who was very anxious to obtain the Bible. He said, a small tract entitled "*All's for the best*," had been given to him some time ago, and that was the only book he possessed. This Tract he had read over and over again every Sabbath. It had been of great benefit to him, and his desire was to obtain the word of God for his further instruction." At another place, says the same person, "I attended the funeral of a child, whose mother had, a few days before, lost her husband; it was a difficult thing to produce order and silence in the company. After making a prayer, I requested one to bring me the Bible, but no such book was possessed by this afflicted family. I then requested two or three of the most respectable looking gentlemen in the company, to send to their houses for a copy of the Scriptures. But they too were destitute of this heavenly treasure—"The best relief that mourners have."

Other persons, who were sent to distribute Bibles between Shrewsbury and Egg-harbour, reported:—"Your Agents spent about three weeks in the southern counties of New-Jersey—were at no time more than 90 miles from Princeton. In our tour we found many families without the Sacred Scriptures. Some of the aged had never read them, and the young are growing up in the same ignorance and thoughtlessness. To some we sold Bibles at reduced prices; and before we gave gratuitously, we were careful to ascertain the inability of the persons to purchase, and their desire to use the Bible aright." It would be easy to relate many more facts, to show the wants of these people, but these are sufficient.

Says one of our Agents, "When I found a whole neighbourhood without the Bible, I gave it not to an individual, but forming several families into a society, I gave one Bible to the Society upon these conditions—all the Society should have an equal right in the Bible, so long as they should continue to meet weekly to hear it read. But if any one forsook the meeting, his claim upon the Bible was forfeited, and if the Society was dissolved, I reserved the right of taking this copy of the Scriptures from them. Many to whom Bibles were given for these Reading Associations, declared, they valued them more than all their property besides—that they had long been praying for this book, to read it themselves and teach it to their children.

FROM THE NATIONAL STANDARD.

CHOCTAW MISSION.

Extract of a letter from an assistant Missionary among the Choctaws, dated

"Nahnah Jikhunnah, Sept. 30.

"Since I have written to you, my brother, important events have transpired, both with regard to ourselves and those connected with us. I have

a great deal to tell you, but one thing of great solemnity. It is that death has been commissioned to enter our little number, and call from this abode of sin and sorrow our brother Mosely, who was dear to our hearts. Yes his sun has gone down at noon. We are all, but especially our dear sister M. greatly afflicted. Brother M. died at Mayhew, Sept. 11. We desire to put our trust in one who can comfort like a God.

"And my brother, soon it will be said of us all—they are dead. When I consider in what a sickly, dying land we are, it brings the subject of death awfully near. How easy for us to tread on a serpent or scorpion, or for a fever to end our days. Recently two large rattle snakes were killed a few rods from our house. One had eleven rattles, the other eight; of course thirteen and ten years old. The largest I should think was as large as my wrist. The next day a large moccasinsnake was killed in our door-yard. One day in going to the spring and back I saw six scorpions. How easy for any of these to bite us, or for a hundred others seen and doubtless more unseen. By sickness too we are reminded of our mortality. The family at Mayhew have been very sick; they have had a distressing time. They are well at Elliot, and at the other stations."

EXCUSES FOR NEGLECTING FAMILY PRAYER.

I have a neighbour who has been a professor of religion for five years. During the first four years he almost uniformly neglected family prayers. I often conversed with him upon the importance of the duty, and the obligation that rested upon him, as the master of a family and a professing Christian, to perform it. But while he acknowledge the duty to be important, he was continually representing his own case as peculiar, and bringing up a thousand excuses to justify himself in neglecting prayer. I was repeatedly met with these excuses—"You know I have not abilities—I cannot do as some can. I am ignorant—have never had the learning that you have. I am afraid that I should make mistakes. And besides, I am naturally very bashful. I have no confidence to speak before others." I often reasoned with him and tried to show him the folly and the guilt of these excuses, but to little purpose. He did, indeed, pray with his family a few times after one of their number was suddenly removed by death. But when this solemn impression subsided, he deserted the throne of grace, and sought to quiet his conscience, with his old excuses.

About a year ago, during a powerful revival among us, he was brought under an awful conviction of sin—his old hope was torn from him—his refuge of lies were swept away. He cried out in the bitterness of his soul; "What shall I do to be saved?" We hope he is now a true penitent—a new creature. He has now abilities, and learning and confidence enough to pray. From that time to this, the evening and the morning sacrifice have been regularly offered upon the family altar, and his active exertions, to increase family piety in the neighbourhood, have been greatly blessed.

Soon after his change of feelings, he expressed to me his views of his former life. He looked upon it as a dismal picture. In mentioning his neglect of family prayer, he said, "I have spent four

years in trying to excuse myself from this important duty. I invented every excuse which I thought would appear plausible to men, and laboured to make myself believe that these excuses were real. And I did succeed in some measure in quieting my conscience; but every now and then it stung me like a viper. I had no solid peace of mind. When danger and death came near, I was alarmed—I was tormented. Oh! what miserable excuses I made to get rid of duty. Excuses which did not satisfy myself—which men suspected, and which the omniscient God knew to be false. I can now see the true reason why I neglected family prayer. It was the same reason that led me to neglect all prayer. It was because I had no heart to it. I really hated to pray. I could do *any thing* but go before God in prayer. The least reflection made me feel so guilty, so ashamed of myself, that I wanted to keep as far from God as I could. I would give myself no time for reflection, but keep every thought about my soul, God and eternity, as far out of my mind as possible. These were the true reasons why I neglected family prayer; and yet I was trying to persuade myself and to make others believe, that I was unable to pray. Oh! what a wonder of mercy that I now have a heart to prayer." May God save us from these vain excuses. May we ask ourselves; Am I now sincere in making them? Could I see them pinned to my dying pillow? Could I carry them to the bar of God, and presenting them on the final day, as excuses for neglecting my duty?—*Zion's Herald*.

THE DEAF AND DUMB.

On Sunday afternoon, says a Portland paper, Mr. Gallaudet delivered a very elegant, able and impressive sermon, at the Rev. Mr. Nichols' meeting-house, from Romans 15, 21—*To whom he was not spoken of, they shall see; and they that have not heard, shall understand*—in which he well asserted the cause of the unfortunate objects, for whom he wished to wake the sympathies of an enlightened Christian people. He began, by drawing a picture of the miserable and suffering heathen in both hemispheres, and after loudly applauding that noble spirit of Christian fortitude and fidelity, which had dared to raise the standard of the cross, on the burning and blood-stained shores of Africa and Asia, and in the pathless forests of America, claimed a moment's attention to those that were perishing within our own borders. He wished not to divert a single stream of benevolence from its accustomed course, but hoped, that while its mingled current was rolling forth with a mighty tide from a thousand streams to fertilize the thirsty wilds and barren plains of the distant East, one little branch would be supplied to water a long neglected, desolate and gloomy spot in our own land, changing its desolation into joyful culture, and converting the thorny wild into the garden of God. Here, indeed, is an interesting, but almost unnoticed and forgotten class of heathen, in the midst of us, surrounded by all that can render life delightful, where all the charms of nature, the refinements of learning, and the light of Heavenly wisdom, are mingled in pleasing variety, to cheer the heart of man, who nevertheless enjoy nothing but a mere isolated existence, unconscious of the future, and chiefly unknowing of the past—who

are ignorant from whence they sprung, nor ever cast a thought beyond the gate of death. Ah! said he, I have seen such an one, and I have asked him, when sufficiently taught to enable him to reply, what were his feelings—what his conclusions on seeing a fellow creature cold in death.—I thought, was his answer, that I beheld the termination of his being. I supposed this to be the boundary of his existence, beyond which all was dark for ever. I knew nothing of a God, the Maker of all things—I felt no accountability to any one, and sought only the gratification of my appetites and passions in sensual pleasures, in idle amusements, in decorating my person, or in amassing wealth. I have also seen, said Mr. G. (and I will not attempt to describe my feelings) the emotions awakened in this immortal spirit, when first it caught the great idea of a supreme eternal existence—an omniscient omnipotent and all-gracious being, presiding over all that he beheld; to which exalted being the living spark within him claimed a kindred immortality. I have seen that spirit bowing dejected under the burden of sin, and I trust I have also seen it consoled, renewed, and raised in joyous hope through faith in the son of God. O what a change! late it was bound in ignorance, and sunk to a level with the meanest brute that dies and drops into the earth. Now, how exalted! allied to angels in its better part, and imperishable as the Eternal's throne.

How sublime, we may well suppose, were the conceptions of Columbus, when the new continent burst upon his view, and his imagination bounded forth to grasp its various wonders—its wide-stretching forests, lofty mountains, majestic rivers, and richly dressed fields; but what was this to the unbounded idea, which first conveyed to the astonished mind, the knowledge of the God that made both earth and skies.

NEW TRIUMPHS OF THE GOSPEL IN THE ISLES OF THE PACIFIC.

In the London Evangelical Magazine for October, we find an animated account of the introduction of Christianity into an important group of islands, lying in the South Pacific Ocean, to the southwest of the Society Islands, between 19° and 22° S. lat. and 158° and 160° W. lon. The group consists of eight islands, four of which are very numerous inhabited. At some of these islands, the inhabitants had never seen a vessel; at others, they had not seen a ship since Capt. Cook's.—“The Gospel of Christ in these islands” say the missionaries, “is like the leaven in the parable of our Lord, diffusing with amazing rapidity its sacred influence through the whole of the numerous islands in the South Seas; and the only human means that seem wanted to complete the overthrow of Satan's kingdom in the South Pacific Ocean, is that of going from island to island.—Teachers are ready, waiting and wishing to go; the various islands that have heard a report of the gospel and its effects, are desirous of instruction, and God himself is waiting to be gracious and to bless our labours.” In a letter to the Directors of the Society in London, they add “Did you know the state of the surrounding islands, how ripe they are for the reception of the Gospel, you would sell the very *gods* out of your Museum, if it were

necessary, to afford us the means of carrying the glad tidings of salvation to those now sitting in darkness.”

The names of the islands, visited by the Missionaries are *Aitutake, Magneea, Atui, Mante, Mitiaro* and *Rarotonga*. Sometime previous to their visit, *native teachers* had been sent out to establish themselves in these islands, and it is through their instrumentality that the great change was affected. The letter containing this animating intelligence is dated Raiatoa, Aug. 11, 1823, and was addressed by the missionaries (Messrs. Bourne and Williams,) to Messrs. Tyerman and Bennet, the deputies sent out by the London Society to visit their missionary stations.

[*N. Y. Observer.*]

HINTS TO A STUDENT IN DIVINITY, ON CONDUCTING RELIGIOUS CONFERENCES.

Mr. Editor,—The following brief directions were hastily sketched by an excellent Pastor of a Church in which there is more attention than usual to the subject of religion, for the benefit of young gentlemen who are sometimes called to conduct meetings for social worship. My wish that others may enjoy the benefit of them has induced me to request you to present them to your readers.

* * *

Never attend a meeting till you have first had a season of communion with God, and your own mind has become deeply impressed with a sense of his presence, and of his love to sinners.

Let your object in attending the meeting be, to honour Jesus Christ by leading those who hear you to become like him, in their *feelings* and *conduct*.

In your feelings and deportment, while in the meeting, let your model be the *Saviour*.

Let the exercises be, *reading a portion of the word of God; pointing out to the people the meaning of the Holy Ghost in that portion of revelation, and the feelings and conduct to which it should lead them.*

Let your prayers be *pertinent, solemn, short, SINCERE.*

Let Christ be so prominent, *in every thing*, and so lovely, that neither you nor your hearers will think any thing about the speaker.

Let your dependence for success be *wholly* on the influences of the Holy Spirit; and if any good is done by you, feel under great obligations to be humble, and thankful, and give to God *all* the glory.

[*Boston Telegraph.*]

Go to dying beds; there you will learn the true worth of deliverance from condemnation by the death of Christ. Ask some agonizing friend; he, and he alone can tell you what a blessing it is to have the king of terrors converted into a messenger of peace.

HERVEY.

MISCELLANY.

ARRIVAL OF EUSTACE CAREY.

In the ship *Factor*, just arrived at Philadelphia from Calcutta, came passengers, the Rev. Eustace Carey and his amiable consort, members of the English Baptist mission family at Calcutta. Mr. Carey is nephew of the venerable Dr. Wm. Carey.

His object in absenting himself from the mission station, for a season, is the improvement of his health, which has been very infirm for several years. He is most affectionately recommended to the Baptists of this country by the brethren in India, whose kindness our missionaries have frequently experienced.—*Luminary.*

LA FAYETTE.

The Delegation of Choctaw Chiefs now at the city of Washington were introduced to Gen. La Fayette. The following is an extract from an address of one of the chiefs.

"You are one of our fathers that fought in the war with Gen. Washington. We take you here by the hand as a friend and father. We have always walked in the white paths of peace; and in those paths we have travelled to visit you. We offer you pure hands which have never been stained with the blood of Americans. We live in the south, where the sun shines hot upon us. We have been neighbours to the French, neighbours to the Spaniards, and neighbours to the English; but now our only neighbours are the Americans, in the midst of whom we live as friends and brothers."

The last number of the London Magazine, speaks of the visit of La Fayette to this country in the following language:—

"Having just detailed the fate of one ambitious enemy (Iturbide) to the cause of freedom, we turn with pleasure to the contrast which the arrival of the friend of freedom in the same hemisphere produces. We might fill an entire number with the compliments paid to Gen. La Fayette on his landing in America. The whole population received him with open arms; and his progress through the country has been one continued triumph. The account of his meeting with the few surviving soldiers of the revolutionary war is peculiarly affecting. La Fayette seems to be considered in fact as the guest of the whole nation—a nation of which he may be said to be one of the parents.—What, and how enviable, now must be his sensations! A few years since he found her a petty province, struggling fearlessly, but almost hopelessly, against oppression—he now revisits her, free and flourishing, a mighty nation, likely to retrieve and transmit all that is valuable amongst men!—How much better and nobler would it be to have died attempting this, than to have lived and achieved the enterprise of Iturbide! As their objects have been different, so happily have been their success."

OSAGE INDIANS.

We published not long since the noble conduct of several Osage chiefs who voluntarily surrendered themselves to the authority of the United States for trial. We are sorry to state that two of them have been found guilty of murder, and sentenced to be hung by the Superior Court of the Territory of Arkansas,

"It was clearly proved on the trial, (says the Arkansas Gazette) that the prisoners composed part of the chiefs, or head-men of a party of Osage warriors, who started from the north fork of the Canadian, a branch of the Arkansas river, with

the avowed intention of making war upon the Caddo Indians. That some ten days subsequent to their departure, an attack was made, by a party of Osages, on a camp of American, French, and half-breed Quapaw hunters, who were hunting on the De la Blue, a country to which the Osages have no claim. That, in that attack, Major Welborn, and three other white men, named Sloan, Lester, and Deterline, and a negro man named Ben, belonging to Mr. Antoine Barraque, were killed, their heads cut off, and their bodies shockingly mangled and disfigured. That those of the hunting party who escaped were dispersed, and found their way, by different routes, to the settlements on the Arkansas. After their return, some of them went up to the trading house in the Osage nation, for the purpose of recovering the horses that had been taken from them during the attack; and they there found them in the possession of the prisoners, some of whom readily gave them up, while others refused to do so.

It was also proved, that, shortly after the return of the war party to which the prisoners belonged, from their campaign against the Caddo Indians, a council was held at the camp of Clermore, the principal chief of the Osage nation, at which Mad Buffalo (the only one of the prisoners who spoke on the subject) admitted, that white men had been killed by his party, but said it had been done through mistake, they having taken them for Caddoes, or other Indians, with whom they were at war. Little Eagle, also, when the horses he had taken were demanded of him, stated that he had himself killed a white man.

And it was farther shown in evidence, that the custom of the Osage Indians when going into battle is, for the chiefs or head men of the party to remain a short distance in the rear, where they employ themselves in smoking their pipes, and invoking the Great Spirit to give success to their warriors.

When Mad Buffalo was asked, what cause he had to show, why sentence of death should not be passed upon him, he made a long and sensible speech to the Court; in the course of which he admitted that he belonged to the party who committed the murder, but denied having any agency in it himself. He said that he was some distance off, in a cave, at the time of the attack, and that he had remonstrated against it; that he was friendly to the Americans, and wished to preserve peace and harmony with them.

This Chief appears to be considerably advanced in years, is large and well proportioned of fine and commanding mien, and shows from his interesting countenance and manner, that he possesses a superior mind and great intelligence for one of his race. The sentence of death he received with the greatest composure, and without betraying the slightest emotion of fear. The mode of his death is all that he objects to, and we understand, that he declared to the interpreter, that he would kill himself before the day appointed for his execution arrives. Indeed, so determined is he to avoid the ignominious death that awaits him, that on Friday evening last, he made an effort on his life, by stabbing himself with a small pen-knife, (which had been given to him for the purpose of cutting tobacco,) in his left breast, opposite his heart. The blade of the knife, however, was too short to effect the object which he evidently inten-

ded, and only inflicted a pretty deep wound, which is not considered dangerous.

Little Eagle is also an elderly man, but of less prepossessing appearance than his fellow-prisoner. When asked for his defence previous to receiving sentence, he replied, that he was a poor man—meaning, as was explained by the interpreter, that he was no orator, and therefore unable to make a speech in his own defence. He says but little, and received his sentence in sullen silence.

EMIGRATION TO HAYTI.

The ship *Armata* lately sailed from Baltimore, with two hundred and eighty emigrants for Hayti. Most of them were families, having ninety children under twelve years of age. Several possessed a considerable amount of property, which they took in provisions and cargo of various kinds, including a large quantity of furniture. They will be a valuable acquisition to the Haytien government on many accounts—several of them being excellent mechanics, ship carpenters, calkers, iron founders, blacksmiths, nailors, shoe-makers, &c.

Mr. Granville, the able agent from Hayti, is about to return to his own nation. 18 vessels have sailed, or are about sailing from Philadelphia, which will carry about 2000 emigrants.

A gentleman lately from Hayti informs that just before leaving there he went to visit a settlement of coloured people from New-Bedford, and found them most happily situated, with fine farms, cattle, &c.

Melancholy Occurrence.—"On Tuesday last (says the Commercial Advertiser) between the hours of 11 and 12 o'clock, the sloop *Neptune*, Capt. Halstead, on her passage from New-York to Newburg, and when within about five miles of the latter place, was suddenly struck by a flaw of wind, upset, and immediately sunk, having on board fifty-one persons, *thirty-four of whom were drowned*, including eleven women. The remainder saved themselves by the use of planks and sticks of wood, upon which they floated until they were discovered from the shore, and boats dispatched to their assistance. Capt. Halstead, we are told, was not on board, but remained in this city when the vessel sailed." Decker, the mate, commanded.

The passengers who were saved were taken up by the yawl of the *Neptune*, then in tow, which was reached and disengaged by Decker. Jacob Polhemus, the steward, was holding to the topmast, which was above water, and being implored by a struggling woman to save her from death, left his hold and swam to her relief. Unfortunately in this generous attempt to rescue her, both were drowned. The names of twenty-one who were drowned, are said to have been ascertained, among whom were Mr. Mc Curdie and Mr. Smilie of Wallkill, and Mr. Lockhard, merchant of Rockland, Sullivan county. Mr. Lockhard's partner was among those who were saved.

Latest from Greece.—Accounts have been received in Boston from Smyrna to the 20th of September. Up to that date, nothing had been effected against Samos, by the Captain Pacha, but on

the other hand, the great camp at Scala Nova was entirely broken up, and the great body of Asiatic troops, which had been there assembled, dispersed. Attempts were making to form a new army, to consist entirely of Janissaries. The Egyptian generalissimo was at Rhodes, with his army, detained there by the North winds, which prevented his going out. The Egyptian troops had suffered much. Many of the horses had perished for want of water.

THE PATRIOTS TRIUMPHANT IN PERU.

New-York, Nov. 20.—The Gazette of the Isthmus, of October 10th, with which we have been favoured by a friend, is filled with the most interesting intelligence concerning the victory of Bolivar over General Canterac, and its consequences.

Head Quarters, Huanta, 27th Aug. 1824.

To Dr. Don Jose Sanchez Carrion, Minister of State for Peru.

SIR,---After the events of the 6th at Junin, the enemy continued to retreat. At the present time, they have lost six provinces, and more than half their forces, so that according to all accounts received by his Excellency, the enemy's army is reduced to 2500 or 3000 men, broken, and without any *moral*. In proportion as our advanced corps approach the enemy, they retreat, so that it is impossible to follow with the precipitation with which they fly. We have already taken large quantities of military stores, and hope hereafter to take more. The liberating army is daily augmented by deserters from the enemy. The Viceroy has formed a junction with Canterac, in Annahuyalas, having only his guard of halberdiers. General Valdez is nearer to Potosi, observing, with 2 or 3000 men, Gen. Olaneta, who is in Tupiza with 4000 men. By the proclamation of the former we have recent information that Gen. Olaneta has declared for the cause of independence, and that he is operating in combination with the patriots of Salta.

A letter from a respectable individual at Pasco, of the 8th of August, contains the following: "On the 6th, an engagement took place in the meadows of Junin, near the spot called the footstool of Incan Bolivar and Canterac commanded personally in the action. The enemy have been so completely dispersed, that it appears to me impossible that they can ever again form two squadrons; while we have ten full squadrons, in high spirits and full of enthusiasm. The enemy's infantry seems also ruined; because those who had concealed themselves in their march from Pasco to Reyes, are disabled by having their feet extremely swollen. Those who were compelled to retreat beyond Tarma are doubtless still worse. The booty we have found thus far is abundant. Some soldiers have taken more than thirty dollars.

A letter from Truxillo of Oct. 1, states, on the authority of letters from the Mountains of Yauricocha, that 200 dead bodies, 100 horses, and 600 lances have been found beside those mentioned in the official accounts of the battle. The chiefs Marcella and Bedoya were killed. The enemy flies so precipitately, that they travelled 9 leagues in four hours after their defeat.

POETRY.

THE LAST LEAF.

Thou last pale relic from yon widowed tree,
 Hovering awhile in air, as if to leave
 Thy native sprig reluctant, how I grieve,
 And heave the kindred sigh of sympathy,
 That thou art fallen ! for I too whilom play'd
 Upon the topmost bough of youth's gay spring ;
 Have sported blithe on Summer's golden wing,
 And now I see my fleeting Autumn fade.
 Yet, sere and yellow leaf, though thou and I
 Thus far resemble ; and this frame, like thee,
 In the cold silent ground be doom'd to lie,
 Thou never more wilt climb thy parent tree ;
 But I, through faith in my Redeemer, trust
 That I shall rise triumphant from the dust !

THE DYING CHRISTIAN.

While by the Christian's couch I stand,
 And grasp his cold and feeble hand,
 I see the frailty of our race,
 I view the fruit of saving grace.

With joy the approach of death he waits,
 And eyes by faith the pearly gates,
 And wishes oft to launch away
 To bask in uncreated day.

His thoughts in sweet reflection trace
 The beauties of the sacred place,
 Where all his large possessions lie,
 Beneath a bright and cloudless sky.

With quivering lips he's heard to sing,
 Thou dreaded monster, where's thy sting ?
 I shall behold my Saviour's face,
 And in his bosom find a place.

He longs to reach that happy shore,
 Where pains and griefs are found no more ;
 Where every frailty disappears,
 And nature blooms through endless years.

Charm'd by the pleasing prospect near,
 He feels no longer doubt and fear ;
 With joy celestial in his eyes,
 He seeks and finds his native skies.

THE AGED HOTTENTOT.

It being now about a year since we were so severely afflicted, I have in these days had much conversation with Hottentots on the subject, with a view to encourage them to gratitude towards our Saviour for His wonderful help. I asked an old industrious man, who has been accustomed to better days, how it was possible that he could maintain life by the little nourishment contained in the leaves of herbs. His answer was : " I had some old slips of an ox-hide, and a couple of worn out shoes (made of raw hides.) These I first laid on hot ashes, till they were half burnt, then I cut them in pieces and pounded them ; after which they were boiled with grassy substances, and this made them more nourishing." A noble feature in the conduct of this very man, during the distress, deserves to be noticed. As long as nothing but grass and herbs were to be found in the fields, this man (he is a widower, half blind) and his two little daughters appeared with the rest to partake of the meal prepared for the poor. But, as soon as the bulb-season came, he disappeared. Meeting him once, accidentally, in the

village, I asked him the reason. He replied : " Thanks to God : I can now, with the assistance of my girls, find a sufficiency of bulbs in the fields, which are both nourishing and palatable ; and therefore I do not think it right for me to be troublesome, and to take away what ought to be given to those only who are not able to provide for themselves. It is true, I have neither bread nor meat ; but I will rather forego them than deprive those of them who are more infirm than myself.

ARE YOU IN CHRIST ?

Let me ask, Are you in Christ ? Does this question startle you ? People who have been baptized ; who bear the name of Christians ; who pray to and adore Jesus Christ ; who call themselves his children, his people ; who partake of his sacraments ; people who, for thirty or forty years, call themselves, nay perhaps flatter themselves, with the assurance of being true believers, and dare hope for heaven in the presumption of their faith. To ask such people *whether they are in Christ*, will surely offend them. But are you new creatures ? If this is the case, you have indeed reason to rejoice ; you belong to our Lord ; you partake of his influence and of his life ; you are members of his body. But if you are not new creatures, it is in vain for you to flatter yourselves ; you are not in Jesus Christ ; for *if any man be in Christ he is a new creature.* (2 Cor. v. 17.)

SUPERVILLE.

Mr. Editor,—After patient, laborious and prayerful consideration, it is the honest and decided conviction of a great portion of the ministers of the gospel, not only in this Commonwealth, but throughout our country, that *Unitarianism is not the gospel of Jesus Christ*, but " another gospel." This, indeed, is the general conviction of Evangelical ministers throughout the world. Yet some persons who profess to be not unfriendly to evangelical sentiments, and to be opposed to Unitarianism, wish evangelical ministers to exchange pulpits with Unitarians. I therefore request you, Sir, or some of your correspondents, to inform us, on what principles those ministers who *believe Unitarianism to be " another gospel,"* can be justified in introducing it into their pulpits, as the Gospel of Jesus Christ ?—*Bost. Tel.*

A lady proposed to me a case, which seemed to her to decide against those views of religion called evangelical. She knew a most amiable girl, who was respectful and attentive to her parents, and engaging and lovely to all connected with her ; who had, however, no objection to seeing a play : and had certainly nothing of that, which she knew I should call religion ; but she asked if I could believe that God would condemn such a character to everlasting misery. Many persons view things in this way. They set themselves up to dictate to God what should be done, on points which he only can determine. If the persons are ever cured of this evil, it must probably be in some such way as that by which it pleased God to teach Job. Job could assert his integrity and his character against the arguments of his friends ; but, when God asked, *Where wast thou, when I laid the foundation of the earth ?* Job prostrates his soul with this declaration—*I have heard of thee with the hearing of the ear, but now mine eye seeth thee. Wherefore I abhor myself and repent in dust and ashes.*

CECIL.

Even that tyrant Hyder Ally, while he refused in a certain treaty to deal with others, said, " send me Swartz—send me the Christian Missionary," said this Mahometan : " I will treat with him, for him only can I trust."

I.E.

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